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notably that of the gray squirrel, which in the primeval time was the protector of the Child Sun. Around the neck of the sacred squirrel-skin are sometimes tied the cocoons of a species of moth found in the eastern country. "These cocoons, which are those of a night animal,—their beds, in which they sleep before coming to life again,—are supposed to be the dreams of the gray squirrel, by which he is guided."

Considerable space is devoted to facial paintings and miscellaneous symbolic objects, while the concluding chapter is a valuable summary of the whole subject, as deduced from the objects and the explanations given by the Indians themselves. Of special value are the appendices, index of prayers, index of symbols, and index of objects and ideas. Throughout the volume are numerous references to the great *híkuli* or peyote cult, which dominates the religious thought of all the tribes of the plains and central plateau from the Arkansas river to the City of Mexico.

The author calls attention to close analogies with beliefs and customs in other tribes, particularly in Mexico and among the more northern Pueblos, and says: "Such phenomena should not cause surprise, as researches tend more and more to convince us of the similarity of Indian thought, under similar conditions." He might have gone farther and predicted that the final result will show a regular and unbroken connection in native cult and culture from the arctic regions to the tropics, of which the ancient systems of Mexico and Yucatan are but the highest development.

From cover to cover the volume is filled with curious information, brought together with painstaking and discriminating care, upon an intricate subject concerning which little that is authentic has hitherto been published.

On page 110 the Doctor says: "To the Indian the Sun, of course, is a man." He probably means a *person*, as with many tribes the Sun is a woman, as it was with the ancient Germans (*die Sonne*).

The illustrations from drawings by Mr Rudolf Weber, with the maps and splendid colored plates, are in keeping with the general excellence of all the publications sent out from the American Museum.

JAMES MOONEY.

*The Political Economy of Humanism.* By HENRY WOOD. Boston: Lee & Shepard, 1901. 12°, 319 pp.

This book is not a formal treatise in which the principles of political economy are systematically presented, but may be regarded rather as a series of essays on economic questions of current interest, the

discussion of principles being subsidiary to the presentation of the author's views on these questions. Among the subjects treated are Combinations of capital, Combinations of labor, Governmental arbitration, Economic legislation and its proper limits, Socialism as a political system, Wealth and its unequal distribution, The law of centralization, "Booms" and panics, Money and coinage, Tariffs and protection, The modern corporation, The abuse of corporate management, The evolution of the railroad, Gold production and values, and Social experiments in Australasia.

The author's general attitude is that of opposition to governmental interference in industrial affairs. In his chapter on Economic legislation and its proper limits, he says :

"As fundamental principles we may conclude first, that the State should not interfere in any enterprise that may be as efficiently carried on by private control ; second, that it should leave all questions of prices, rates, wages, and hours, to the natural regulation of free and untrammelled conditions."

He admits, however, that as the supply of water and light in a municipality involves the use of the public streets, it must at least be subject to public regulation, and apparently regards municipal ownership of waterworks and lighting plants as possibly advisable in some cases. A protective tariff is in conflict with the principle he favors, but however objectionable it may be from a cosmopolitan, it is, he thinks, expedient from a national point of view. In his opinion the question of higher or lower duties on imported commodities is in most cases a matter of much less importance than their respective advocates imagine ; while, on the other hand, the changes and uncertainties due to the position of the tariff as a party issue are a cause of serious harm. An ideal tariff, he thinks, is not to be expected as the result of legislation enacted amidst the influences brought to bear upon legislators by a multitude of local interests ; but "a commission of economic experts . . . formed with a single aim for justice and the public welfare, occupying an American standpoint, and uninfluenced by political ties and questions of party advantage . . . would be able to outline a very perfect revenue system."

The prevalent disposition to regard great organizations like the Western Union Telegraph Company as dangerous monopolies is set down by this writer as a prejudice in which "there may be more danger . . . than in the organizations themselves." There is, he says, "what may be called a normal rate" for telegraphic service, "and in case the management make a tariff above this point, demand falls off

and profits shrink with as much certainty as they would in case it were put below it." This would be very reassuring if satisfactory evidence were supplied that this so-called "normal rate" will be one that is fair to the public. No such evidence is, however, presented. That there *is* a rate at which the profits of the company will be larger than they would at any other, whether lower or higher, may be freely granted, and the company's managers may probably be trusted to learn by experience what that rate is and not to fix their charges at any higher and less profitable level. But the point of real importance is whether this rate of maximum profit is also a fair one, and upon this point no light whatever is thrown by the mere act of calling the rate in question a "normal" one, however appropriate that name may appear from the point of view of the shareholders and managers of the corporation.

Of the results of social experiments in Australasia the author takes a more pessimistic view than the facts seem to warrant. For example, on page 307 he speaks of the "merely nominal increase, or in many cases the positive decrease, in the population of a vast undeveloped domain like Australasia, which should naturally be in the enjoyment of youthful and vigorous growth." In point of fact, the increase in population for the seven colonies during the nine years 1891-99 amounted to 697,850, or 18.4 per cent, a rate which exceeds 20 per cent per decade. While this rate is not so high as that of several earlier periods, it can hardly be considered low, in view of the great distance of these colonies from the countries on which they depend for their immigrants, especially when it is remembered that a period of industrial depression following a financial crisis, and aggravated by two or three successive seasons of severe drought, had given a check to immigration—a check which it would, however, be premature to regard as more than temporary. The "merely nominal" increase which, in the same paragraph, he declares is occurring in the population of New Zealand amounted during the nine years ending with 1899 to about 21 per cent. This rate of increase is more than twice as great as that of Germany for a like number of years in the last decade for which statistics are at hand; and among European countries Germany holds a high rank in respect to the rapid increase of her population. The large number of emigrants from Victoria—"mostly able-bodied men"—to which he calls attention in the same connection appears at first glance somewhat startling; but when it is remembered that Victoria is a mining colony, and when it is found on further investigation that the extraordinary movement of population referred to consisted mainly in a large migration—"mostly of able-bodied men"—from the Victorian

mining districts to the newly discovered and productive gold-fields of Western Australia, it immediately becomes apparent that this movement is not of a character to threaten the depopulation of Australasia.

In respect to the literary style of the book under review, it may be said that a lack of precision in the use of words is often noticeable. For example, on page 302 the author speaks of "calm and accurate information," where he apparently means accurate information calmly considered. In another place he introduces a table as a "table estimated from reports of the Mint Bureau," the fact apparently being that the table in question was either copied or compiled from those reports. The inexact use of English illustrated in these instances and in many others that might be pointed out is scarcely indicative of the clear and careful thinking necessary to the proper treatment of such subjects as the author undertakes to discuss; yet his book is undeniably interesting and intelligently critical readers may find it sufficiently suggestive to repay perusal.

EDWARD T. PETERS.

*Vergleichende Studien zur Stellung der Frau im Alterthum.* Erster Band. *Die Frau im Talmud.* NAUM KLUGMANN. Vienna: 1898.

The sources upon which the study of the position of woman in Jewish antiquity is based are the Bible and the Rabbinical literature (Talmud and Midrash), inasmuch as they contain either special ordinances and regulations relating to the status of woman, or incidental estimates of woman's nature and character.

To begin with the beginning, the birth of a daughter was in general not hailed with the same joy as that of a son; still the baby girl was nevertheless welcomed into the family and cherished with the same tender care as the boy. There was even a preference for the female as first child. Infanticide and exposing were unheard of in Judaism. A father in great straits, after he had disposed of his real and personal property, could sell his daughter, before she attained puberty, *i. e.*, the twelfth year of age, into servitude, but then only under condition that either her master or his son should subsequently marry her — a condition which, by the way, throws a significant light on the thoroughly democratic spirit which prevailed in Israel. Otherwise she became free on attaining maturity, nor could she be given another master by her father.

In the education of the daughter the training in housework occupied the most important part. Intellectual pursuits were not encouraged, — were even frowned upon by some of the Rabbis. "Woman's wisdom is